

# القرآن الكريم

## THE QUR'ĀN

*Arabic Text with Corresponding  
English Meanings*

مع ترجمة المعاني باللغة الإنجليزية

*English Revised and Edited by*

**Ṣaḥēeh International**

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**© ABULQASIM PUBLISHING HOUSE,  
1997 (Al-Muntada Alislami)**

King Fahad National Library Cataloging-in-Publication Data

Translation of the Meaning of the Qur'an

Translated by Saheeh International- Riyadh

964p., 12\*17 cm

ISBN: 9960-792-63-3

1- Qur'an - Translation

221.4 dc 2737/17

Legal Deposit no. 2737/17

ISBN: 9960-792-63-3

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THIS BOOK HAS BEEN PRODUCED IN COLLABORATION WITH  
SAHEEH INTERNATIONAL  
Professional Editing and Typesetting of Islamic Literature

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Arabic Letter or Mark	Name	Symbol Used in English Text
ا (vowel)	alif	aa or ā
ب	baa	b
ت	taa	t
ث	thaa	th
ج	jeem	j
ح	haa	h
خ	khaa	kh
د	daal	d
ذ	dhaal	dh
ر	raa	r
ز	zaay	z
س	seen	s
ش	sheen	sh
ص	ṣaad	ṣ
ض	dhaad	dh
ط	ṭaa	ṭ
ظ	thaa	th
ع	ʿayn	ʿ
غ	ghayn	gh
ف	faa	f

Arabic Letter or Mark	Name	Symbol Used in English Text
ق	qaaf	q
ك	kaaf	k
ل	laam	l
م	meem	m
ن	noon	n
ه	haa	h
و	waaw	w
و (as vowel)	waaw	ū
ي	yaa	y
ي (as vowel)	yaa	ee or ī
ء	hamzah	ʾ

ـَ	fathah	a
ـِ	kasrah	i
ـُ	dhammah	u
ـّ	shaddah	doubled letter
ـْ	sukoon	absence of vowel

Sūrah al-Fāṭiḥah<sup>1</sup>

1. In the name of Allāh,<sup>2</sup> the Entirely Merciful, the Especially Merciful.<sup>3</sup>
2. [All] praise is [due] to Allāh, Lord<sup>4</sup> of the worlds –
3. The Entirely Merciful, the Especially Merciful,
4. Sovereign of the Day of Reckompe.<sup>5</sup>
5. It is You we worship and You we ask for help.
6. Guide us to the straight path –
7. The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

## سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ

مَلِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ

الْمَغضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

<sup>1</sup> Al-Fāṭiḥah: The Opening (of the Qur'an). Note: Sūrah titles are not an integral part of the Qur'an. A distinguishing word in a particular sūrah or a word defining its subject matter often became a common means of identification among the Prophet's companions and later scholars. Although some names, such as al-Fāṭiḥah, were used by the Prophet (ﷺ) in reference to a particular sūrah, they were not specifically designated by him as titles.

<sup>2</sup> Allāh is a proper name belonging only to the one Almighty God, Creator and Sustainer of the heavens and the earth and all that is within them, the Eternal and Absolute, to whom alone all worship is due.

<sup>3</sup> Ar-Raḥmān and ar-Raḥīm are two names of Allāh derived from the word "raḥmah" (mercy). In Arabic grammar both are intensive forms of "merciful" (i.e., extremely merciful). A complimentary and comprehensive meaning is intended by using both together.

Raḥmān is used only to describe Allāh, while raḥīm might be used to describe a person as well. The Prophet (ﷺ) was described in the Qur'an as raḥīm. Raḥmān is above the human level (i.e., intensely merciful). Since one usually understands intensity to be something of short duration, Allāh describes Himself also as raḥīm (i.e., continually merciful).

Raḥmān also carries a wider meaning – merciful to all creation. Justice is a part of this mercy. Raḥīm includes the concept of speciality – especially and specifically merciful to the believers. Forgiveness is a part of this mercy. (See al-Qurṭubī's al-Jāmi' u li Ahkāmīl-Qur'an, pp. 103-107.)

<sup>4</sup> When referring to Allāh (subḥānahu wa ta'ālā), the Arabic term "rabb" (translated as "Lord") includes all of the following meanings: "owner, master, ruler, controller, sustainer, provider, guardian and caretaker."

<sup>5</sup> i.e., repayment and compensation for whatever was earned of good or evil during life on this earth.



Sūrah al-Baqarah<sup>6</sup>

## Bismillāhīr-Raḥmānīr-Raḥīm

## سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif, Lām, Meem.<sup>7</sup>
2. This is the Book about which there is no doubt, a guidance for those conscious of Allāh<sup>8</sup> –
3. Who believe in the unseen, establish prayer,<sup>9</sup> and spend out of what We<sup>10</sup> have provided for them,
4. And who believe in what has been revealed to you, [O Muḥammad], and what was revealed before you, and of the Hereafter they are certain [in faith].
5. Those are upon [right] guidance from their Lord, and it is those who are the successful.
6. Indeed, those who disbelieve<sup>11</sup> – it is all the same for them whether you warn them or do not warn them – they will not believe.
7. Allāh has set a seal upon their hearts and upon their hearing, and over their vision is a veil.<sup>12</sup> And for them is a great punishment.

الْمَلِكِ

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاةً وَلَهُمْ عَذَابٌ عَظِيمٌ

<sup>6</sup>Al-Baqarah: The Cow. The name is taken from the story in verses 67-73.

<sup>7</sup>These are among the fourteen opening letters which occur in various combinations at the beginning of twenty-nine sūrahs in the Qur'ān. Although there has been much speculation as to their meaning, it was not, in fact, revealed by Allāh to anyone and is known only to Him.

<sup>8</sup>Literally, "those who have taqwā," i.e., who have piety, righteousness, fear and love of Allāh, and who take great care to avoid His displeasure.

<sup>9</sup>At its proper times and according to its specified conditions.

<sup>10</sup>It is to be noted that the reference of Allāh (subḥānahu wa ta'ālā) to Himself as "We" in many Qur'ānic verses is necessarily understood in the Arabic language to denote grandeur and power, as opposed to the more intimate singular form "I" used in specific instances.

<sup>11</sup>Literally, "cover" or "conceal" (faith or truth).

<sup>12</sup>A covering preventing them from discerning guidance. This condition is a direct result of their arrogance and persistence in sin.

8. And of the people are some who say, "We believe in Allāh and the Last Day," but they are not believers.

9. They [think to] deceive Allāh and those who believe, but they deceive not except themselves and perceive [it] not.

10. In their hearts is disease, so Allāh has increased their disease;<sup>13</sup> and for them is a painful punishment because they [habitually] used to lie.

11. And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers."

12. Unquestionably, it is they who are the corrupters, but they perceive [it] not.

13. And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not.

14. And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers."

15. [But] Allāh mocks them and prolongs them in their transgression [while] they wander blindly.

16. Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided.

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتُونَ الْآخِرَ وَمَا هُمْ بِمُؤْمِنِينَ

يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ۖ مَا كَانُوا يَكْذِبُونَ

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

إِلَّا أَنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السَّفَهَاءُ ۖ إِلَّا أَنَّهُمْ هُمُ السَّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنُوا وَإِذَا حَلَوْا إِلَىٰ سَيِّئِيهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدِّدُ فِي طُعْنِهِمْ يَمْعَهُونَ

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ

<sup>13</sup>The "disease" mentioned here includes doubt, hypocrisy, arrogance and disbelief.